

...the "battle of life" must be fought. The highest talents and powers of mankind must be encouraged and rewarded. We must direct our conquering forces against nature, not against each other.

5. Pugilists Must Fight Fair

With padded hands, forbidden to strike a blow beneath the belt, to kick, or to strike an opponent when he is down, and with a referee or two at hand to see that all rules are obeyed, if a man fouls in the fight the victory and the purse are awarded to the other fellow. **UNFAIRNESS IS FATAL TO ONE'S AMBITIONS IN THE PRIZE-RING.**

In the "battle of life," however, all is fair that wins. Those who have read "Frenzied Finance," "Where Did You Get It, Gentleman?" or "The History of Great American Fortunes" cannot for a moment doubt that, as a rule, men get rich in the "battle of life" mostly by foul play. "All is fair in love and war," and the "battle of life" is both—love for one's family, which much be supported or enriched, and war upon all competitors. The hands are not padded in this fierce fight. All weapons are used—watered stock, adulterations, venal judges, corrupt legislatures, starvation wages, child-slavery, strike-breakers, soldiers, etc.

PRIZE-FIGHTING IS HEAVENLY HOLINESS COMPARED WITH THE CONSTANT, UNLIMITED UNFAIRNESS AND CRIMINALITY OF CAPITALISM.

6. In Prize-fighting Even The Loser Wins

The purse is divided on generous conditions. The defeated Jeffries, who was not seriously hurt at all, received \$50,000 prize money and enough more for his share in the moving pictures to give him over \$100,000 for the one fight. But the millions of defeated in the "battle of life" do not even get a decent home, nourishing food or reputable clothes, and have no chance for joy in life. Millions of child-slaves, millions of sweat-shop women, millions of Nighted men—**DEFEATED, NOT BECAUSE THEY FAILED, BUT BECAUSE THEY DID USEFUL, HONEST WORK INSTEAD OF STEALING THE FRUITS OF THE LABOR OF OTHERS.**

Years before the writer became a Socialist, he was startled by the reply of a young man whom he urged to learn a trade! "Pshaw! You don't catch me learning a trade! I've lived long enough already to find out that it does not pay to work at useful labor. I'm going to study law and get what other folks work for!"

And he was right by the standards of our day, for such are the incentives under capitalism. Yet in our foolish, fiendish "battle of life" even the winner loses; "For what shall it profit a man if he gain the whole world and lose his own soul?" "And how hardly shall they that have riches enter the kingdom of heaven?" for in capitalist business men cannot get rich as honestly, fairly, bravely, manfully as the Negro Johnson did in the Reno prize-ring.

And if good men must condemn the brutality of the prize-ring, **HOW MUCH MORE—A MILLION TIMES MORE—MUST THEY CONDEMN THE BRUTALITY, INJUSTICE AND CRIMINALITY OF CAPITALISM.**

Brethren, let's make a new world wherein righteousness, peace and love may rule—wherein men will never more be tempted to do wrong for money. If you want to know how this may be done, study Socialism. —E. E. C.

A Bargain in Bundles

We have on hand a large quantity of miscellaneous back numbers of the **CHRISTIAN SOCIALIST** which we will sell in bundles at less than the original cost to us in order that these papers may be scattered by the Comrades to do their work all over the country. These copies are as good as any, for, as a rule, the date on our paper makes no difference, as people read it for the leading articles rather than for any other matter. You may have these papers sent to one address at the rate of 50c per copy or \$4.00 per thousand for propaganda work. (Of course, this offer does not apply to great special editions.)

The Bible

Lecture by Rev. Charles Frederick Fugate, D. D., American Professor of the Old Testament Language and Literature, Union Theological Seminary (Presbyterian), New York

There is no subject around which there clusters a greater mass of "undigested obscurities" than around the subject of socialism. The tactics of the opponents of socialism always remind one of the peculiarities of the cuttlefish. We are acquainted with the white bone that is inserted in the bars of a canary bird's cage, that he may whittle his bill thereon. That comes from the cuttlefish, and the cuttlefish is a peculiar denizen of the deep. His method, when closely pursued and desirous of escaping, is to squirt out from his interior an inky fluid, which quickly causes all the water for a large distance about him to become black, and in the cover of the darkness he escapes.

"Socialism" is the only word for the meaning of which people refuse to have recourse to the dictionary or to the encyclopedia. Everyone seems to think himself at liberty to indulge in wild and random confusions and baseless identifications with such separate and distinct things as Communism, Anarchism, State Socialism, Utopianism, Bureaucracy, Government Ownership—by a government that the people do not own—and so on *ad libitum* and *ad absurdum* and *ad nauseum*. No matter how often, how clearly or how painstakingly the matter is presented, the confusion and the misunderstanding persists, until one is almost tempted to think, when it appears in reputable papers, that it is not so much the result of ignorance as of malevolence and of intent to deceive.

However, we must remember that there are people who are congenitally incapable of clear thinking and of the apprehension of new ideas, so that it behooves us to be extremely charitable. I am reminded of an incident that occurred when Professor Huxley at one time was lecturing on the brain—a most clear and beautiful lecture. He had described the cerebrum and the cerebellum and the medulla and all the contents of the cranial cavity, and made it all perfectly clear. At the end of the lecture a lady came up to him and said: "I have enjoyed what you said exceedingly, but there is one point that I would like to know about—is the cerebellum an internal organ or an external organ?"

Now, what I am to discuss this morning is not socialism, but socialism—not the religion or the irreligion of socialists, but the religious aspects of socialism. At the outset I would like to have it known that neither the name nor the thing is un-American. The word "socialism" is an American product. It was first applied to the activities of the utopian socialists of this country. One of the political organizations in New York, which finally developed into the Republican party, was in its earliest activities controlled by socialism, namely, the Workingmen's party in New York, in 1845—thirteen years before the Communist Manifesto. This was its platform: "The right of man to the soil. Vote yourself a farm. Down with monopolies, especially the United States Bank. Freedom of public lands. Homesteads made inalienable. Abolition of all laws for the collection of debts. A general Bankruptcy Law. The lien of a laborer upon his work for his wages. Abolition of imprisonment for debt. Equal rights for women with men in all respects. Abolition of chattel slavery and wage slavery. Land limitation to one hundred and sixty acres. Mails in the United States to run on the Sabbath."

Another Name for Socialism
But suppose socialism had been made in Germany; what of it? Was not Protestantism made in Germany? Is it any the less American for that? Now, of course, we are not sticklers for the name, and if anybody objects to the name, if the name is like a red rag to a bull, why, we will substitute another name, that is all. Any other name, I fear, however, would be as malodorous in the nostrils of those who are under the dominion of predatory ideals, but I will offer you a selection of names. You may call it "Conjunctivism;" you may call it "Mutualism," or "Reciprocarianism;" or "Fraternalism"—notice that it is not Paternalism—"Associationism," "Co-operationism," "Equalitarianism," "Neo-Christianism," "Pantocracy," and, lastly, if that is not enough, "Non-Predatory Co-operative Individualism."

Now, I like this last name best, "Non-Predatory Co-operative Individualism," because, at the outset, it settles the guns of the confused thinkers who say, "I believe in Individualism; therefore I do not believe in Socialism." It cannot be repeated too often that socialism is a means to an end, and that end is the complete liberation, development and glorification of every individual; this, and this only, is the goal of socialism. None deny, I suppose, that Jesus deals with religion, and that Moses and the prophets deal with religion. "I came that men might have life," Jesus said. That means religion. "Thy will be done on earth"—that is religion. "Thou shalt love thy neighbor as thyself"—that is religion. By "religion" we mean in this connection the Christian religion or the Jewish religion; they are practically the same for this purpose. The religious aspects of socialism, therefore, mean the Christian aspects of socialism or the Jewish aspects of socialism, for both Christianity and Judaism mean the brotherhood of man, the happiness of man on earth, the kingdom of God on earth, wherein righteousness and freedom and prosperity abound.

We are coming to understand that all questions that affect life and human welfare are questions of religion, that there is nothing secular for the Christian; all things are ours and all are sacred. Hence the problems of government, of politics, or industry and of economics are all religious problems. In an ideal sense the words of socialism were sown more than three thousand years ago, when Moses stood before Pharaoh and said, "Let

my people go, that they may serve me." That was the cry when he said, "I came that they might have life and have it abundantly;" and the motto of the New Testament as well as New, is "God save the world."

Socialism Never Tried
On the other hand, we must remember that socialism has never been tried, consequently has never failed anywhere. It is founded on a principle which ancient men could not accept, and that is only a young ground even in America, and that principle is absolute and equal right that all men—yes, and women too—have to a share in the government of the world and the enjoyment of social goods. Socialism, as it is today, is the outcome of the profound conflict going on between the political liberties which have been granted to the ruling class and the economic liberties whose yoke they feel all the more heavily as they acquire those very liberties. Socialism is a movement that has come to stay, to adapt the world as it is to the march of progress. Professor James in connection with progressivism would be to endeavor to prevent the forward march of the Muir glacier by planting stakes along its path. Socialism is in the line of evolution. The evolution of the human race has been the gradual progress toward it. We have had Slavery; we have had Feudalism; we are having Capitalism—and we shall have Socialism.

Now, consider for a moment what socialism stands for—let us try to grope through the darkness. In the first place, it does not stand for slavery, for the government assignment of a man to a job. That belongs to Utopian socialism; it is a personalism. That was Herbert Spencer's socialism; it is a bugbear. We have got too much of that compulsory job that the man does not want, that he would drop at once if it were not that he would starve. Men will go on hunting for jobs, they need to. The only difference will be that they find jobs; they will not hunt for them in vain.

In the second place, it does not stand for the oppression of the individual. I have said that before; I shall say it yet again; it does not stand for the oppression of the individual, but, on the contrary, the fullest emancipation of the individual from all those caps which at present crush individuality and personality. Now, this assertion should be published in type on postal cards and mailed every day to all the daily newspapers, to many of our citizens both day and night, and to many of our teachers of economics. In spite of it, I know that some still would go on acquiring property.

Private and Public Property
A leading paper recently said: "The leading doctrine of socialism is that there is an absolute change in the theory of property rights; hitherto ruled the socialists, and now the capitalists. The cuttlefish work. It is absolutely mistaken and wrong. No change whatever in the theory of property is involved. The theory of property rights is the same. It shall be private property and public property, property, mine and thine—public property, but only difference will be that many things that have been considered to belong to the sphere of mine and we are discovering properly belong to the sphere of ours."

And, in the last place, socialism does not stand for confiscation. We have too much of that now. President Taft believes in confiscation, as I know he is not a socialist. There are the words President Taft in his speech at Denver: "It is my duty now, as it did then, that the proper authority should reduce the size of fortunes in the state rather than central government. Let the state pass laws of expropriation which shall require the division of great fortunes among the children of the descendants, and permit a multi-millionaire to leave his fortune so as to keep it in a mass. Make much more the rule against perpetuities which obtain in law, and then impose a heavy and graduated inheritance tax which shall enable the state to share large proceeds of such large accumulations of wealth, which could hardly have been brought about save through protection and aid."

That is confiscation, and that is advocated by President Taft. Now, socialism believes in a system in which swollen fortunes will be impossible and therefore confiscation unnecessary.

Higher Value Set Upon Life
I want to turn now from the negative to the positive, which is much more important. I want attention to some of the features of the program of socialism, the things among which we have to make a selection—that socialism stands for. I should like to consider carefully whether we have a Christian aspect or not. First, *the value be set upon human life*, one that would make man more precious than fine gold. There is a story of a trust who, in an affable after-dinner conversation with George, a socialist, stopped to converse with George, a socialist. George, how goes it? he said, taking a drink of his mouth. "Fair to middling, sir; fair to middling," and he continued to carry on the way he had. President Taft smoked and looked on in good humor. "Me and this here horse," George said, "I have worked for your firm sixteen years." "What," the president, looking a little puzzled, "George's salary?" "I suppose you mean my salary," George said. "I suppose you mean my salary," George said. "The both of us took our last year's salary for the horse and then just sold it."

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EDITOR
Rev. Edward Mills Carr

CONTRIBUTING EDITORS

REV. ELIOT WHITE.....New York City, N. Y.
MR. HARVEY P. MOYER.....Chicago, Illinois
MR. OSCAR F. DONALDSON.....Webster City, Iowa
REV. GEORGE WILLIS COOK.....Boston, Massachusetts
MR. GEORGE H. STROBELL.....Newark, New Jersey
FRANK EDWARD J. WARD.....Rochester, N. Y.
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REV. W. B. GALLAGHER.....Danville, Illinois
REV. CARL D. THOMPSON.....Milwaukee, Wisconsin

Union Is Strength

By Frances J. Sterling, Seymour, Conn.

Awake! Arise! and comprehend your worth,
Ye mighty weak, that groan with folded hands.

Know that a cable that can lift the earth
Lies in the UNION of weak, SINGLE strands.

Why We Must

Every Comrade, male and female, old and young, who has obtained a subscriber for this paper, given a dollar for its support, or written an article that has appeared herein is one of our partners. He is A REAL SUSTAINER of this paper. Therefore we desire that every one such Comrade especially, and all the others also, may have a full understanding of the mighty, vital reasons for making the CHRISTIAN SOCIALIST a weekly. It is their right, and it will inspire them to greater zeal.

The Enlarging Demands

The Christian Socialist must become a weekly, because otherwise it cannot do the work its rapidly growing field demands. We have been printing two or three excellent propaganda articles in each issue, and this work must continue. The "Notes and Comments" by George H. Strobell are of vital consequence—our readers must receive constant information concerning the progress of the movement. The Fellowship columns must be maintained to further the work of this vastly important and growing organization. There must be room for numerous book notices and reviews of current literature.

In addition to the above, there must be opportunity to print regular comments on the Sunday School lessons from the Socialist viewpoint, so that our comrades may carry the fire of Socialist instruction and inspiration into Sunday School classes of every denomination everywhere. WHAT A CHANCE THIS IS, COMRADES, to wake up and shake up erstwhile drowsy and platitudinous Sunday School classes with Socialist thunder and lightning! You shall have it in the WEEKLY CHRISTIAN SOCIALIST.

The studies on "Socialism in the Bible," which will begin January 1st, will be a mighty help to all sorts of

experience as a student and lecturer on this particular subject, with his well-known directness, clearness, force, and fire, especially qualify him for this work.

The Weekly will also contain a department called "The Editorial Retort," consisting of keen, humorous, merciless exposures of the follies uttered by religious and capitalist papers concerning Socialism. Our former presentations under this head called forth enthusiastic praises in America and across the sea. There is no room for such a column now.

A department of Questions and Answers, which will throw light upon the subject of Socialism and remove objections, is much needed by thousands of our readers who are not yet fairly informed with reference to the details of Socialist argument.

There will be a story department in order to interest all the older members of the family, and probably a children's department, besides others.

The editor should also have room for a leading editorial or two in each issue, which he has not felt justified in taking space for under present limitations. Some comrades have earnestly protested and some have severely criticised because we have not used more space for editorials, forgetting that our most important task, after all, is the selection of proper matter submitted by others. The editor could easily fill the whole paper each issue with his own writings; but a "one man paper" is not desirable. We desire the best efforts of many rather than of one or a few. With the Weekly we can use far more literary matter contributed by the comrades, though it must be carefully selected.

Several of the above departments are absolutely necessary if we are to supply the demand in America today. Unless we move forward to meet these growing needs, our paper will fail and die, supplanted by some other paper, after we who have struggled so hard and long in all parts of the country, have "borne the burden and heat of the day" laying the foundations. LET US MOVE FORWARD TO MEET OUR OPPORTUNITY.

New Opposition to Be Met

The success of the CHRISTIAN SOCIALIST and the Fellowship have been so great in awakening ministers and laymen to Socialism that the capitalistic preachers and priests in the church have formed an anti-socialist organization among the churches headed by Rev. Dr. J. Wesley Hill, a Methodist; Archbishop Ireland, a Catholic, and other prominent churchmen. THE ONE INFLUENCE CAPABLE OF DEFEATING THIS ANTI-SOCIALIST, ANTI-CHRISTIAN MOVEMENT OF THESE MISGUIDED CHURCHMEN IS THE CHRISTIAN SOCIALIST. It must become a Weekly. It must have the money to back it. It must meet this great emergency and defeat these priestly defenders of Mammon in the churches.

The Easiest Way

We believe that with the improved paper coming more frequently and with the loyal support of the Comrades in the field who have so faithfully helped in the past and others who will surely fall into line, we shall find it easier to support the Weekly, financially, than the Semi-monthly. The income of the paper can easily be doubled at once, if the Comrades half

DO OUR PART. Please send us your Do YOUR part now and always to the others.

Only Two Months More

We mean business about the WEEKLY CHRISTIAN SOCIALIST; we are fully committed to the plan, and after Sept. 1st, offers of subscriptions and club rates for Semi-monthly paper will be withdrawn. Prices for the Weekly at double the present be substituted. Therefore let all loyal comrades get busy and stay busy on the job of getting subs at the semi-monthly rate, \$1.00 yearly, five subs for \$2.00, twenty subs \$5.00. (Of course, all subs received at prices will be prorated on the Weekly Jan. 1.) NOW IS THE TIME. Get with a pocket full of sub cards and DO BUSINESS FOR THE CHRISTIAN SOCIALIST DURING THE NEXT FEW WEEKS. Do not permit your vacation to injure the CHRISTIAN SOCIALIST. You can get sub cards where.

At Waycross, Georgia

A comrade at Waycross, Georgia, sent money for a sub without sending any address. The letter contains no clue to who he has since sent a vigorous "kick" because his paper did not come. This also is true. If any of our comrades down there know Absent Minded Man, please give us a clue to his identity. We have received sub-cards in various places with no name or address.

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the CHRISTIAN SOCIALIST at the sacrifice price of 50c per hundred, or \$4.00 thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this great gun and make a noise like a Socialist in your community.

All Around the World

Air—"Old Black Joe." Adapted by G. Strobell.

All around the world
A crimson banner waves;
Transcendent thought
Our human nature saves;
All around the world
Let countless thousands say,
We'll rid the world of exploitation
Some glad day.

It's coming, It's coming,
The time for which we pray;
We'll raise the joyful shout of vict'ry
Some glad day.

All around the world
Where sounds the note of woe,
Where children toil
And women undergo
Both shame and wrong
To raise the father's pay,
We'll break the last grim tyrant, Hunger,
Some glad day.

All around the world
We'll put forth all our claims;
All life is ours
If mankind breaks its chains.
All around the world
Its fires, its gibbets lay,
We'll see the last wage-slaver's victim
Some glad day.

All around the world
The comrade strength entwined;
All around the world
In truth and justice bind;
All around the world
Our cause has right of way,
We'll build the commonwealth co-operative
Some glad day.

All around the world
Our message yet shall ring;
All around the world
All men shall be akin;
All around the world
Massed in one great array,
We'll win the world to Brotherhood
Some glad day.

Modern Social Science and Marxian Socialism

By Harry S. Richards, Ph. B., Chicago

The volume of Karl Marx's greatest work, *Das Kapital*, appeared in 1867. At that time the prevailing social science was the deductive method. No one knew that Marx and his followers were skillful inductivists. Since the time of Marx, however, the method of social science has completely changed. Social science is inductive in its method. It is the validity of conclusions derived wholly by deductive methods of reasoning. Its chief dependence is upon comparative historical studies and upon statistics gathered by trained social investigators. It draws upon biology and psychology for data and for methods of explanation.

To clarify the points at issue in this discussion it is necessary for us to have an accurate understanding of the meaning of the term "social science." Social science comprehends the analysis and classification of social facts, the description and history of social phenomena, and the explanation of social phenomena. Social science is conveniently divided into general and special sociology, and social technology. General sociology includes the facts and correlations found in all societies, the types of society, and the stages of social development. It seeks to discover the laws and the causes of social evolution. Special sociology consists of the study of special social sciences, including anthropology, history, economics, politics and jurisprudence, which deals minutely with some one phase of social organization, social activity or social development. Social technology, or applied sociology, utilizes the facts and correlations derived by the general and special sociology in the formulation of programs for social improvement and social reform. Sociology includes social statistics, and so much of history as is required to explain present-day social customs, social activities, social institutions and social psychology.

The first task of the modern social scientist is to gather a body of accurate scientific data by means of social research and social investigation. Sociology, science upon which we are dependent for our knowledge of the laws of social evolution, is less than fifty years old. During these years of development, sociology has been engaged in a struggle to obtain recognition as a distinct and necessary social science. Comparatively little work has been done in the field of social science until very recently. Our knowledge of the laws of social life and activity, upon which we base all of our social theories and all of our programs for social amelioration and reform, is so limited that the most learned of our social scientists do not know the structure of future industrial civilization.

Let me quote from Dr. Charles R. Henderson, *Principles of Sociology in the University of Chicago*, "The principles are accepted everywhere as authoritative in the field of social technology:

"Those who have a conceited confidence in their own ability will pretend to prophesy what the future of social control will be. We may be certain from experience that it will give free play and high reward to exceptional ability, real service and personal initiative. But we may also be morally certain that the future will discover better ways of regulating the arbitrary exercise of power, of making socially produced wealth contribute to community welfare, and of bringing to all the people the essential conditions of a worthy life."

The measure is a panacea. The neglected neighborhoods which breed wayward children must be lifted to a higher level. The primary necessity is income for the family, but this will not come from higher standards of life, more intelligent consumption of wage-earners, more refined wants, greater efficiency through technical education and development."

The Socialist leaders of America and Europe end in this position will be evident from the following quotations:

"It is not a secret. I cannot tell what Socialists will do when they come into power. They will not be guided by what we say now, or think now. Men were republicans before we had republics, but when the trend of events brought republics into being, those assistants of the birth of the new order were not guided by the formulas of the earlier agitators."

"In the light of history it is reasonable to believe that the future will come gradually. The preliminary stages of the work of parties working in opposition to Socialism. When a powerful Socialist party has been organized in this country the parties in power will be municipalized and nationalized great undertakings to pass all forms of protective labor legislation thereby to keep back the growth of Socialism and to allay popular discontent. You see, I state a fact and not as a theory, and I do so simply because it is similar to what has occurred as a result of movements in the past, and it is exactly what is occurring in Europe in the many places where Socialism is in power. Karl Marx himself said that capitalism is its own undertaker, and that is true in more than one sense."—Robert Hunter.

"The thing as Socialism coming into power all at once will never happen. No one can give me the day or the century when capitalism began. No one can give me the day or century when feudalism began. It was as feudalism disappeared in one day, so little will capitalism disappear in one day, one decade, or one century. It will disappear gradually."—Victor L. Berger.

"However, Socialists are the last people on earth to say what the future will be. We don't believe in the government of the dead hand. The method will doubtless differ with every country, according to the state of economic and social development which that country has developed. We wouldn't step into office on March 4th and say: 'Now everything will be public property.'"—A. M. Simons.

"Socialism, then, in the modern, scientific sense, is a theory of social evolution. Its hopes for the future rest, not upon the genius of some Utopia-builder, but upon the forces of historical development. The Socialist state will never be realized except as the result of economic necessity, the culmination of successive epochs of industrial evolution. Thus the present social system appears to the Socialist of today, not as it appeared to the Utopians, and as it still must appear to mere ideologist reformers, as a triumph of ignorance or wickedness, the reign of false ideas, but as a result of an age-long evolutionary process determined, not wholly indeed, but mainly, by certain methods of producing the necessities of life in the first place, and secondly, of effecting their exchange."

"It would be absurd, and contrary to Socialist principles, to attempt to give detailed specifications of the Socialist state."—John Spargo.

"No one on earth knows how Socialism is to be introduced. First of all, no one knows how it will come, nor what the conditions will be at the time of its coming, nor, in fact, anything about it except that it is bound to come."

"Of course no intelligent person believes that capitalism will abruptly cease and Socialism as abruptly begin. The change will doubtless come gradually in obedience to the evolutionary forces which are producing it. As to how it will be introduced depends upon so many potential factors and so many possible contingencies that it is impossible for any one to say with any degree of assurance how it will come and what immediate changes will take place. As a matter of fact, it will not be introduced, but will adjust itself."—Eugene V. Deba.

"We are not going to attain Socialism at one bound. The transition is going on all the time, and the important thing for us, in this explanation, is not to paint a picture of the future—which, in any case, would be useless labor—but to forecast a practical program for the immediate period, to formulate and justify measures that shall serve as aids to the new Socialist birth."—William Liebknecht.

"The modern Socialist movement made its first appearance toward the end of the eighteenth century and the beginning of the nineteenth centuries, and its philosophy was [and still is] largely influenced by the general ideological conceptions of that time. The first apostles of the new creed believed, with their contemporaries, that political and social institutions could be arbitrarily devised, tried, chosen, cast away and substituted by others. They regarded the evils and shortcomings of modern society as flaws in the social structure, due to the carelessness of the 'founders' of that society, and saw the remedy of these evils in the simple expedient of constructing a new society on a more rational and equitable plan. The early Socialist literature is, therefore, replete with detailed and minute descriptions of proposed social organizations wherein universal brotherhood is the rule, bliss and prosperity are the heritage of all, and justice reigns supreme. And, as the authors of these social Utopias were not bound by material impediments and freely drew upon their fertile imaginations, their schemes are more or less realistic or fantastic according to their individual temperaments and bent of mind."

"But the detailed painting of the society of the future or the 'Socialist state' is by no means confined to the pioneers of modern Socialist thought. The temptation to evolve a ready and complete scheme of a new social order, based on Socialism, for the purpose of proving or refuting the 'feasibility' of the Socialist ideal is so great, that Socialists and anti-Socialists alike still very frequently resort to the expedient. * * * But all such descriptions are, nevertheless, mere guesses, for which none but their authors are responsible; they are not part of the generally accepted Socialist program or philosophy."—Morris Hillquit.

"Never, never, has our party told the workmen about a 'state of the future,' never in any way other than as a mere Utopia. If anybody says, I picture to myself society after our program has been realized, after wage labor has been abolished and the exploitation of men has ceased, in such a manner, well and good; ideas are free, and everybody may conceive the Socialist state as he pleases. Whoever believes in it, may do so, whoever does not, need not. These pictures are but dreams, and social democracy has never understood them otherwise."—Wilhelm Liebknecht.

Quotations, both from sociologists and Socialists, confirming this view of the future of society, might be multiplied indefinitely. I will leave it to the reader to judge whether or not I have misrepresented the position of modern Socialist leaders.

Ideally, social science should be able to make accurate predictions as to the future course of social evolution. Such predictions must necessarily be based upon a complete knowledge of the laws of social evolution. Un-

derstanding the laws of social evolution is the task of collecting statistics, but this task of investigation is not carefully defined, and much time and money is wasted by the duplication of effort. There are no scientifically organized institutions for the collection and tabulation of sociological data except the governmental bureaus and such privately endowed agencies as the department of social investigation of the Russell Sage Foundation. The statistics collected by the federal and state governments are inadequate because they do not include many subjects and fields of investigation which are essential to an understanding and interpretation of social phenomena. The governmental investigations are extensive rather than intensive studies. An admirable example of the intensive method of sociological investigation is the Planting Survey, with which most of the readers of the *Communist Socialist* are doubtless familiar. Efforts are being made to co-ordinate the work of social research and investigation being done by the departments of social science in our great universities. The governmental service is being improved by the introduction of the merit system in making appointments. The census of 1910 will probably be the most complete and accurate that has ever been taken in the United States. The future will probably witness marked improvements in the methods employed both by public and private agencies in the collection of social statistics.

The forces at work in society are so numerous and so complex that in the present state of our knowledge it is impossible to formulate positive laws of social evolution. Although we cannot, at the present time, forecast the future structure of industrial society, we do know enough about present day social and economic evils to enable us to formulate a constructive program of social reforms. This task has recently been done by the social technologists.¹¹ In so far as the program of the Socialist movement is based upon an adequate understanding of the causes and extent of the social evils which it seeks to remedy, it is scientific. But when Socialists begin to construct imaginary Utopias and tell us that as soon as the Socialist party captures a majority of the political offices of the nation, they will at once proceed to inaugurate a perfect social order—a kingdom of heaven on earth—they must be classed as impractical dreamers.

The success of the Socialist program depends upon the increase of our knowledge concerning social phenomena and the laws of social development. No body of people should be so zealous as the Socialists to assist the sociologists in the task of collecting the statistics and data needed to enable them to interpret society. It is most deplorable that so many Socialists are unwilling to co-operate with those who are engaged in the work of social amelioration and social reform.

I am asked what inducement my "purposeless, planless view of Socialism" offers "the vast host of suffering men or any other men to leave the Republican and Democratic parties with all their alluring promises of prosperity?" I think that I have made it sufficiently plain that I approve of the constructive program of Socialism; otherwise I would not be a member of the Socialist party. The question for us to answer is not "What have we to offer the laboring men?" but "What do the working people of this country want?" The Socialist party is designed to be a working class political organization. Its program should embody the immediate demands of the organized workers. If Comrade Moyer will take the trouble to study the constructive program of the American Federation of Labor, or that of any state federation of labor, he will discover that their programs are neither "purposeless" nor "planless." The organized workers know what they want, but they are not united politically. As I conceive it, the fundamental purpose of the Socialist movement is to help the working class to attain higher standards of living and, ultimately, their emancipation from economic slavery. Our present task is largely that of education and organization. The best way to educate the workers for industrial democracy is to concentrate our energies upon the attainment of immediate benefits for them. If the emancipation of labor shall necessitate social reorganization, as I believe it will, then, when the time comes for it, the Socialists of that far distant day will doubtless be able to solve that extremely complex problem. It is sufficient for the present that we stand for the principle of collectivism without making extravagant promises of blessings to be received under a social system that has never been tried.

There is an old adage that "You can lead a horse to the water, but you can't make him drink." You can paint a beautiful word-picture of an ideal social order, but the unimaginative American workman will not swallow your fairy tale. It is a very difficult thing for the average man to conceive of a social order so utterly unlike anything with which he is acquainted. On the whole, the conservatism of the American trade unionist is commendable. The progress of our proletarian movement appears extremely slow to the impatient revolutionary Socialist; but it is the surest way of securing permanent improvements.

I thoroughly approve of rational idealism. There is, however, a marked difference between idealism and Utopianism. Socialists are usually idealists. We ordinarily mean by the term "ideal" that which is as perfect as the human mind can conceive. Idealists are those who cherish ideals of form, relationship, conduct and the like. I have no objection to anyone's ideals. I do object to the statement that Socialism is an ideal form of society. Such a definition at once removes Socialism from the field of the scientific, and makes it what is known as an imaginary Utopia. Social science knows no such thing as "a logical evolutionary social idealism."

1. *Socialism*, Page 64.
2. *Ibid.*, Page 111.
3. *Saturday Evening Post*, May 8, 1904, Page 2.
4. *Quoted by Victor L. Berger in Socialism*, Page 97.
5. *Quoted in Theory and Practice*, Page 222.
6. *Ibid.*, Page 247. (The italics are mine.)

11. See Spargo, *A Program of Social Reform*.

12. See Spargo, *A Program of Social Reform*.

13. See Spargo, *A Program of Social Reform*.

14. See Spargo, *A Program of Social Reform*.

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24. See Spargo, *A Program of Social Reform*.

25. See Spargo, *A Program of Social Reform*.

26. See Spargo, *A Program of Social Reform*.

27. See Spargo, *A Program of Social Reform*.

...the Utopian Socialist is dreaming about a perfect social order, the organized working class is busy laying the foundations of industrial democracy. They build slowly, but the temple which they are rearing will be a lasting monument to their good sense. The Utopian Socialist ridicules the trade unionist because he is conservative and repudiates revolutionary tactics. Nevertheless, the trade unionists are the true representatives of the working class, while the Socialists are, for the most part, middle-class discontents. It is high time for the Socialists to realize that they can never hope to accomplish anything worth while for the working class until they cease to antagonize the trade unionists and learn to co-operate with them. The Milwaukee movement is strong and effective precisely because it is sanely constructive, and for that reason it has gained the confidence and support of the trade unionists. Our task today is to concentrate our energy upon the work of helping the organized workers to secure improved economic and social conditions within the structure of capitalistic society. When the time comes for social reorganization, the Socialists of that day will have had sufficient experience in the art of government to enable them to undertake that extremely difficult task.—Harry S. Richards.

Our Premium Offers

Until September 15 we will send premiums to club members as follows for the semi-monthly CHRISTIAN SOCIALIST to be pro-rated later upon the Weekly sub-list:

For \$1.00 we will give TWO sub cards (or fill orders for two subs) and throw in as a premium a beautiful crimson cloth bound copy of Moyer's *Seeds of Socialism*, or the *Golden Rule Republic*, or *Mead Muller's Ministry*, or any other 25c worth of literature listed in this paper.

For \$2.00 we will send FOUR sub cards (or fill orders for four subs) and give as a premium three copies of Spargo's great "Torch of Liberty" in sheet music, or any other 50c worth of literature listed in this paper. (Notice by list what excellent combinations you can make.)

For \$3.00 we will furnish SIX subs and any \$1.00 worth of our list.

For \$5.00 you may have TEN subs and any \$2.00 worth of our list.

We can furnish any book published by Kerr & Co. as a substitute for the above according to price.

You may send your orders for subs with cash a few at a time and allow them to accumulate for the larger premium, if you desire. If so, always state in your letter that you desire the enclosed orders to apply on your club.

Those who send orders for ten subs will receive honorable mention in the paper.

Of course, those who take advantage of the offer of five subs for \$2.00, or twenty subs for \$5.00, will receive no further premiums. Our object is not to enable our workers to sell the paper cheaper, but to get something worth while for their work.

And remember that we cannot send you these premium books unless you state just what you want.

GETTING SUBS IS THE VITAL WORK. Please do your part nobly. **THE PAPER NEEDS HUNTLETS FOR SUBS MORE THAN ANYTHING—THAT MEANS MORE READERS AND ALSO THE SINEWS OF WAR.**

The Roll of Honor

The following have sent the ten largest lists of subs during the last fortnight. They may add to their lists, if they wish, or claim premiums as per above plan. Hereafter only the names of those who have completed their club of ten regular subs, or ordered 20 sub cards, will be printed on the Roll of Honor:

	Subs.
Chas. H. Rogers, Deadwood, Alaska.....	7
M. B. Lyon, Chardon, Kansas.....	5
C. C. Smith, Glasgow, Montana.....	5
J. A. Eule, Clifton Forge, Virginia.....	5
B. L. Durham, Liberal, Missouri.....	4
B. F. Dickertoff, Bellevue, Colorado.....	4
B. C. Maddux, Batesville, Texas.....	4
C. Rapp, Chicago, Illinois.....	4
J. M. Gilmore, Antlers, Oklahoma.....	3
L. S. Bamforth, Rockville, Connecticut.....	3

Twenty Sub Cards for \$5.00

Orders for twenty or more sub cards since last report: D. Akia, Vona, Colo.; W. W. Adama, Ozark, Ark.; J. M. Cline, Ector, Tex.; F. S. Button, Crowley, La.; J. C. Winchell, Center, Colo.; J. H. Simpson, Covina, Cal.; J. Lew Gardner, Pine Bluff, Wyo.; D. C. Sherman, Washington, D. C.; G. H. Poor, Milwaukee, Wis.

Mrs. Ella Flagg Young, Superintendent of Schools, Chicago, says she can play ball. Yes, Ella, but can you run a base and slide in? There's the rub.

Porfirio Diaz is again on his throne. The urns of the Mexican nation have counted him in by an overwhelming majority. So Porfirio has another lease of reign in the Land of the Peons and Palms.—The New World.

THE CHRISTIAN SOCIALIST FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 5623 Drexel Ave., Chicago
GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

Rev. Walter Krusen, District Secretary for Philadelphia and vicinity, writes to the CHRISTIAN SOCIALIST editor the following:

"I enjoy reading the CHRISTIAN SOCIALIST very much and find it the very best for propaganda work among Christian people. I shall do all in my power to help the paper. I desire to say to you that Comrade Ward's work in this city was worth ten times what it cost. Our new center (North Philadelphia) bids fair to soon become one of the largest and most aggressive centers in the country. We have formed the Philadelphia Union, with three centers, as follows, Philadelphia, Darby and North Philadelphia, and are planning and working already for the conference next April.

That Great Investment

Doubtless every Christian Socialist realizes the great investment he is making in putting his money into Socialist propaganda work; for Socialism will prove to be the greatest and safest business proposition, the greatest insurance proposition, to say nothing of the greatest missionary and humanitarian movement, and this specially appeals to the real Christian. The only question can be as to the relative merit of our movement compared with others and as to the immediate needs now before us.

But no candid man who has studied the results of the Christian Socialist movement the last few years—the generally awakened social conscience and the large number of influential ministers and Christian laymen of all denominations converted to Socialism, can deny the power and real propaganda value of this movement, and the need for just such an organization as the Christian Socialist Fellowship to push this work more systematically and efficiently. A clear recognition of this power and of this growing Christian Socialist sentiment is indicated by the recent organization in New York City of the Anti-Socialist League among Protestant, Catholic and Jewish priests and ministers—a bold challenge to the Christian Socialist Fellowship to meet the issue openly and to put the real truth, the social gospel, up to the Church for acceptance or rejection.

There is no question then as to the great need for the Christian Socialist Fellowship. Moreover, the work of this organization during the last year, under the efficient leadership of our self-sacrificing Gen. Secretary, Rev. Wm. A. Ward, has not only proven its right to be, but it has shown us what great possibilities are before us if we accept our responsibilities and meet our opportunities.

But we are just now at a crisis in this movement. Our enthusiastic General Secretary has spent almost every day in the field, since his election about a year ago, in reorganizing the work and trying to keep it on a safe financial basis, even having to raise his own salary in the field. While every reader of the CHRISTIAN SOCIALIST knows how very satisfactory this work has been to our Cause and to the Socialist movement in general, it has proven too hard a strain on his health, and he is compelled now to take a rest to recuperate as well as to prepare for the fall campaign. Besides, medical and surgical attention to his family recently have added very heavily to his expenses, so that he is in urgent need of the back salary due him amounting now to about \$100.00.

We realize that this is a bad time of the year to make an appeal of this kind. But here is an emergency, and surely no Christian Socialist can take his summer's rest and forget to take care of our leader whom we have chosen to do God's work for us and who must live and support his family in the summer time also. WE

CHRISTIAN SOCIALIST FELLOWSHIP
SUSTAINING FUND
PAID AT ONCE THIS WEEK
OUR COMRADE IN HIS URGENT

Furthermore, we all realize that a general must have time and means to put other good men to work. We are hosts of just such men ready to go but our General Secretary has had no time nor the means to put them into work. It certainly is time for us to rise to the opportunities in hastening the coming Kingdom. We must quit playing at work and get down to business. We are blessed with means, however small, and our share to help those who are willing their entire time to carrying out our work. Our previous estimate, \$200.00 per month, is not one cent too much to put this movement on a good working basis. This is a small work if we go at it systematically and earnestly. Surely in a membership of one hundred, regular and associate, we can have men who are willing to give \$5.00 per month; fifty who will give \$2.00 per month; and a hundred who will give 50 cents per month. This would give us the desired amount and enable our organization to do what we are bringing the Cause of Socialism before the churches of our country.

Let me repeat the recommendations of last article—

1. LET EACH AND EVERY MEMBER OF THE FELLOWSHIP WHO IS IN ARREARS SEND IN THEIR REGULAR DUES IMMEDIATELY. WHERE POSSIBLE A YEAR IN ADVANCE (\$1.00), TO THE LOCAL SECRETARY OF THEIR BRANCH, or, if a member at large, to the General Secretary, keep all dues paid promptly thereafter.

2. LET EVERY REGULAR AND ASSOCIATE MEMBER OF THE FELLOWSHIP, AS FAR AS POSSIBLE, CONTRIBUTE AT ONCE \$1.00 TOWARDS AN IMMEDIATE EMERGENCY FUND, this to apply on the first amount where regular monthly payments made.

3. LET EVERY REGULAR AND ASSOCIATE MEMBER PLEDGE AT ONCE 50 CENTS PER MONTH FOR ONE YEAR TOWARDS A WORKING OR SUSTAINING FUND, AS MANY AS POSSIBLE PLEDGE \$1.00 PER MONTH, AND MANY MORE AS POSSIBLE PLEDGE \$2.00 or \$5.00 PER MONTH TO THE FUND.

Comrades, dare we do less than this and expect the Lord will hold us guiltless of neglect? If we would give our tithes, due the Lord, to this great Cause, we could establish Socialism in our day, as it is a matter of education—simple and wise propaganda. But we are asking only one-tenth that amount, ONE PER CENT of our income, which certainly all of us can give; and this amount would solve the problem soon.

We can speedily usher in God's Kingdom with all its material and spiritual blessings. WE WILL; but to succeed in this we must all, YOU and I, do our part and DO IT NOW. AND LET US CLEAR OUR OWN SINS AND INSURE THIS ANOTHER ONE HUNDRED DOLLAR EMERGENCY FUND THIS WEEK WITHOUT FAIL.

Send all special contributions to the General Secretary, signed,

Harvey P. Moyer, Gen. Treasurer
5408 Drexel Ave., Chicago

The Chicago Fellowship

Since our last report the regular monthly meeting of the Fellowship for April and May was held at the Masonic Temple. At the April meeting, Rev. Ellis Carr gave an address on "The Fall of Man." At the May meeting Comrade Albert Elmer gave an address on Christianity and Socialism. His address was interesting, able and well received. Both meetings were encouraging and new members were welcomed. May 8, on Sunday afternoon, at the First Baptist Church, the Second Presbyterian church, of which Rev. Balcom Shaw is pastor, an address on Christianity and Socialism was given by Mr. Carr. The address was

GEORGE H. STROBEL

3 Lincoln Park.

Newark, N. J.

Two Socialists were elected to the Spanish parliament. A number of the newly elected Republicans are reported also as having strong Socialistic leanings.

General elections take place in South Africa next October, and the unionists and Socialists are making preparations to follow the old country's style in getting together and making a fight for seats in parliament.

Debs has been making a speaking tour in the south and southwest, and needless to say that he is duplicating the crowds that he had in the north wherever he goes. Debs is at his best and is apparently more popular today than ever before in his life.

In Argentina, South America, the Socialists elected a member to the national parliament in the city of Buenos Ayres. A number of other candidates polled heavily and were only kept from winning by methods that are said to have been dishonest and corrupt.

A labor party has been launched in Alaska. The Nome organ of the Western Federation of Miners announces that the new party "stands squarely on the recognition of the class struggle in society." The party has nominated William O'Connor as delegate to the United States congress. He was defeated by only a few votes at the last election and stands a good chance of winning this year.

The election in France, besides the large gain in votes, over 250,000, and in representatives numbering now 77, settled a few other things. It proved that the United Party works smoothly. That the "Herve" non-voting influence is losing its ground, and that the working class, especially the farming employees, is recognizing the Socialist party as one they can trust. All other parties lost largely; the Socialist party alone gained. Just watch it grow.

Matthewson, the labor candidate for mayor of San Jose, Cal., was elected the other day by 1,300 majority, with all the "respectable" elements combined against him. Three councilmen-at-large going into office with him. The laborites have gained complete control of the municipal government. *Organized Labor*, a weekly paper at San Francisco, says: "One city and community after the other, San Francisco, Milwaukee, San Jose, and there are others, joining labor's political procession."

"Now the Socialists of Germany are storming the last stronghold of the privileged classes, the agricultural districts controlled by the Conservatives. During the past month the Socialists in Silesia made a clear gain of 70 seats in local governing bodies. A couple of years ago they had no representation. The movement is now pushing its way into and organizing the most reactionary districts and the landlords are becoming thoroughly frightened at the revolutionary spirit being manifested among the heretofore docile workers."—*Cleveland Citizen*.

"The Socialist party in British Columbia, for the first time in the history of British parliamentary institutions, has won a foothold in the empire as a recognized opposition force with the same status as that accorded elsewhere in Canada to Liberalism as opposed to Conservatism. Leader Hawthornthwaite, of His Majesty's present opposition, is an infinitely more dangerous antagonistic factor to either or both the old-line political parties than Comrade Hawthornthwaite of the past. He can no longer be dismissed as either a joke, a fanatic, visionary, or a mere demagogue."—*Toronto Mail*.

One of the first acts of the two Socialist judges elected in Milwaukee was to meet with their old party colleagues on the bench and force through a rule that no more orders to garnishee wages would be granted unless the collection sharks made oath that their intended victims possess property in excess of the amount exempt under the law. On the opening day of court one concern alone filed petitions for orders against 150 debtors. When asked to swear that the people had enough property over and above the law to attach, the collection agent refused to make oath and faded away. Heretofore it has been the custom in Milwaukee, as it is everywhere else, for agents to hound poor devils and force them to sell the clothes off their backs to pay debts.

The Milwaukee Socialist aldermen on the license committee of the common council have just refused to reissue licenses to ninety-three saloon keepers with shady reputations, part of the crew attracted to the city or developed in the city by the scalawag rule of Rose and his soiled "wide open town" policy. Mayor Rose has deserted his wife and shaken the dust of this city off his shoes forever, the heavens be praised. The fighter of Social-Democracy and "upholder of the purity of the home"—you can well guess how!—did all in his power to turn down-town Milwaukee into a seething brothel, corruptive of our young womanhood and young manhood to a degree scarcely believable. And he lowered the morale of the saloon business to such a degree that the brewers themselves feared a prohibition reaction at the time of the general prohibition wave round the country, and themselves organized to try to get the traffic back to some semblance of respectability. It has fallen to the Social-Democrats, alas! to clean up the filth left by the dirty Rose, but they are doing it in the interests of the youth of the working class rather than for the sake of the good name of the politicians.

George H. Strobel's new book, *The Life of Karl Marx*, is a masterpiece of research and scholarship. It is a book that every student of the history of the world should read. It is a book that every student of the history of the world should read. It is a book that every student of the history of the world should read.

The opening chapter deals in an interesting way with the parents of Marx, not only showing their characters and situation in life, but explaining how, being Jews, they adopted Christianity and supported the German government. The youth of Karl is portrayed in a frank, delightful manner, not omitting his graces and faults and the disappointment of his parents' ambitions for him, their most brilliant offspring, for "it is a mother's part to weep;" and his troubled, though ultimately successful love affair with beautiful, aristocratic Jenny Westphalen is told with charming realism and discernment. Marx' love was pure, tender, faithful, and his home life presented a glimpse of Paradise even in poverty. One who knew him well said: "Marx has three saints whom he worships: they are his father, his mother and his wife."

The vicissitudes of Marx' school life and his difficulty in obtaining a doctor's degree, arising from the facts that he was extremely radical in politics and always working harder at something else than at his routine studies, are set forth in lifelike colors, but, of course, the story hastens to the dramatic setting forth of the well-nigh tragic philosophic struggles of the mighty young man, his affiliations with the young Hegelians, and the development of his remarkable world-transforming theories of social progress and revolution. How the "Communist Manifesto" was written and what a sensation it caused; how the "International Workingmen's Association" was created, how it battled and died at last largely by Marx' own hand; how "Das Kapital" was written amid such struggle, poverty, disappointment, illness and grief as few men ever know; how the influence of Marx grew until it overshadowed the world, and how he patiently labored for humanity in his old age while dying by inches for years—these things are all told with elaborate care, unsurpassed skill, absorbing interest, rare sympathy and contagious enthusiasm.

The fact will not escape the careful student that this life of Marx is not only a painstaking, highly instructive and charming history, but that it is also a vigorous polemic in defense of some of Spargo's personal opinions as to the real Socialist philosophy and the most practical Socialist methods; but what is a history save the statement of fact (so far as it may be known) colored by the writer's personality? It is a cheap and foolish criticism to insist that the book reveals Spargo as well as Marx, and in some places more clearly. How could it be otherwise? And it may be truly said that this book reveals both Marx and Spargo at their best.

On the whole, our enthusiasm for this book is boundless. We might criticize it cynically in some way, in view of the tremendous service Spargo has rendered Socialism and the student world by this splendid enrichment of vital literature, incidental criticisms fall down before essential admiration and gratitude. Every Socialist and every serious student of social progress should have this book. It would honor any library on earth and will rank supreme as the life of Marx for many years. Other writers, especially German, will be inspired by this great effort of Spargo's (which lasted thirteen years and involved much labor on his part and large co-operation on the part of prominent Socialists in different lands) to write the life of Marx from their viewpoint (which someone should have done long ago), and then we may better judge the work of Spargo and the full truth about Marx. It requires the reading of several biographies of a great man from different viewpoints to reach an adequate conception of his character, ideas and work; but, all things considered, we doubt if this noteworthy work of Spargo's will ever be surpassed, at least in our generation, by any other life of Marx.

One of the most attractive and valuable features of the book is found in the excellent illustrations, thirty-nine in all, presenting various likenesses of Marx and all the other leading revolutionists of his time and pictures of places noted in this connection from Marx' birthplace in Treves to his grave in London.

It is a large, substantial, beautiful book. Price \$2.50 net. Postage 20c extra. Order of the Cambridge Socialist.

Donations

Donations received on our deficit since last report:

Edw. H. Jagdstein, Warren, Ill.	1.00
Jan. E. McClure, Friendwood, Tex.	.50
J. C. Windell, Center, Colo.	25.00
Ernest E. Rider, Salem, Mass.	.50
James Davis, Milwaukee, Wis.	.50
J. T. Ellis, Clarksville, Mo.	1.00
W. P. Kennedy, Hanchuan, Kan.	1.00
Previously reported	25.00

Total \$36.50

\$36.50 needed to close this call. May we not receive your share before next issue?

And This Is War

"AND THIS IS WAR" is a deftly written series of cloth-bound sketches illustrating the tragedy, grief, demoralization and ruin of war. It will show you with its beauty and heart-breaking power the pathos. Price \$1.00. And because we feel that every man and woman—especially every boy and girl—should read it, we will send you "This Is War" and the "Cambridge Socialist" a whole year, both for only \$1.00.

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Golden Rule Republic No Utopia

By W. H. RANDALL

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Sociologists in Session

The Sagamore Beach Sociological Conference Holds Noteworthy Meetings

Reported by Rev. Eliot White

For the fourth time the Sagamore Sociological Conference assembled at Sagamore Beach, Mass., at the invitation of Mr. George W. Coleman of Boston, publisher of *The Christian Endeavor World*. On June 28, 29 and 30, the five sessions were held in the Assembly Hall, at the Cape Cod summer resort that is becoming well known for this and other conferences of general importance.

At the first session, on the evening of June 28, Mr. George B. Hugo, president of the Massachusetts Employers' Association, presented the subject, "The Saloon from a Liquor Dealers' Point of View." The speaker said he believed he could accomplish more by staying in the liquor business, and trying to drive out wrongdoers and bad methods, than by leaving it. There can be no debate on the evil of the saloon as the means of intoxication; the dues are too high in the "poor man's club." Abolishing the saloon is no more an interference with "personal liberty" than is the putting down of the gates at a railroad crossing. The separation of the wholesale and retail trades will be a benefit. The liquor problem is surely on the way to be solved, because it is being ever more clearly recognized as involving economic no less than moral issues. In the discussion which followed, Mr. Henry Sterling, ex-secretary of the Typographical Union of Boston, quoted Frances E. Willard as saying she had changed her first belief that intemperance is predominantly the cause of pov-

erty to the faith that poverty is more generally the cause of intemperance. Increased wages and shortened hours of work have again and again been shown to make for greater temperance. If you solve the "unemployed" problem, you will go far to solve the liquor problem.

At the morning session of June 29, Rev. Dr. George Sale, of the United States Commission to Liberia, presented the topic, "The Race Problem in the South." He paid a tribute to the southern colored schools, and urged northerners to continue to help them. At the same time he declared that the problem must be settled by the south as well as in the south. In spite of the laws recently passed, depriving the negroes of some of their rights, he believed there is a new and truer "reconstruction" now in progress than that which so embittered the south after the war. Signs of this appear in the fact that the strongest utterances against race prejudice and in favor of the negro during the last few years have come from southerners, in the new spirit showing itself in southern universities, in the development of agricultural interests among negroes, and in other encouraging proofs. The problem will not be solved unless the best of the southerners devote themselves to it. Dr. S. C. Mitchell, president of the University of South Carolina, declared that the negro is making progress. There is more estrangement just now between the races than there was 20 or 30 years ago, but this need

not mean that the race problem is being solved. The race problem is being solved in the economic and sociological problem, and the future is largely wrapped up in the common schools.

At the evening session of June 29, Rev. O. P. Gifford, in the introductory exercises, said that as Hamlet sacrificed a slave boy to save his own son Hannibal, so the American republic is still sacrificing children to the Moloch fires of industry, those of the poor for the imagined safety of the well-to-do. The speaker of the evening, John Spargo, took the theme, "The Children of the Workers." He spoke of the horrors of child slavery of the nineteenth century and the scarcely appreciably mitigated sufferings of mere babes drafted into the manufactures of the twentieth century. He told of instances of supposedly dull and incorrigible children in schools being changed radically for the better by the correction of simple physical defects. He told of the fearful slaughter of babies by impure milk, but added the encouraging fact that heredity has been shown to be far less relentless to children than was supposed. Nature's "democracy" is ever seeking to give the new-born as nearly a fresh start as possible, and man's inequality must now cease to nullify this effort, and must, by providing proper homes, food and environment, come to the help of nature in bringing nobler generations to maturity. The child problem is the social problem, at its beginning, where we can deal with it and work salutary results. Mrs. Florence Kelley, secretary of the National Consumers' League, told of the responsibility resting on every one, as a user of clothing and many other necessities, to know the crushing labor their making lays on little children. She said that, contrary to threats, no industry moves out of a state because of legal restrictions on child labor or other evils, but the result of such legislation is, on the contrary, improvement of and quick readjustment to more humane conditions.

During the session of June 30, Rev. Charles Stebbins, secretary of the Department of Church and Labor of the Presbyterian Church, spoke on "What Is Going On in the Church." He reviewed carefully the present work for improved social conditions, various church bodies and by the General Council of Churches, emphasizing the very recent investigation of Bethlehem Steel Works under the latter's auspices. This session of the conference was closed by numerous minute speeches by members, and their comments on the various topics and telling what points especially appealed to them. Rev. Professor Fagnani evoked enthusiastic applause when speaking of the death of the late Charles Sprague Smith, of the "People's Institute" in New York, who expressed his belief (and clearly that also of the conference) that Mr. George W. Coleman, the originator and able and untiring conductor and host of the Sagamore Sociological Conferences, as well as the successful director of the Boston Hall meetings, is the true successor to the New York leader.

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By W. W. PASSAGE.

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2. Our right to the socially necessary tools of production and distribution, both by reason of our part in their creation and as our heritage from the genius and labor of the thousands of generations of workers of the past.

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